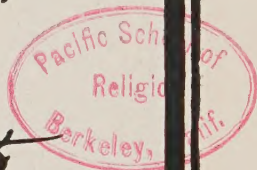


BIBLE SOCIETY RECORD

St. Louis, Mo. Dec. 30. 1922

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Dear Brethren: I beg to
return to you my warm thanks for
your kindness in sending me a copy
of your 106th Report of the
American Bible Society, & for
the information conveyed in
Sundry accompanying Re-
ports.

The Society has been one of the
Active Civilizing influences of the
world for all these years;

Faithfully & gratefully

Daniel Tuttle

Bishop of Missouri

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The Fiftieth Anniversary of the First Meeting of the American Committee on the Revision of the Bible in English

ON Bible Sunday, November 26, 1922, a notable service was held in the Brick Presbyterian Church, New York City. A large audience, crowding the auditorium, testified to wide interest.

The occasion was the observance of the fiftieth anniversary of the first formal meeting of the American committee co-operating with English scholars in the revision of the Bible in English. Dr. John H. Finley presided, and delegations were present from many of the American universities and theological schools represented on the original revision committee of fifty years ago. The vice-chairman, Mr. William J. Schieffelin, read messages from President Harding, Secretary of State Hughes, and many universities, theological schools and religious organizations.

The Hon. Albert J. Beveridge delivered a noble address, which deeply impressed the audience, and which we are favored in being allowed to present elsewhere in this issue.

The outstanding part taken by the Rev. Philip Schaff, D.D., LL.D., in the formation, direction, and work of the American Revision Committee, of which he was president, made fitting one special incident. There is being erected in the city of Philadelphia the "Schaff building" in memory of Dr. Schaff, which will house interchurch and civic agencies and will contain an auditorium having a large and beautiful window in honor of the distinguished work of the American Bible Revision Committee. For use in this auditorium a specially bound copy of the American Standard Revised Bible was presented on behalf of the committee by the Rev. William I. Haven, D.D., LL.D., General Secretary of the American Bible Society, in whose Bible House the revision committee held its initial meeting on October, 1872, in room 40, which continued to be the headquarters of the committee during its many years of labor. This Bible was received by the Rev. Rufus W. Miller, D.D., secretary of the Philip Schaff Memorial Committee, and

president of the Pennsylvania Bible Society, auxiliary to the American Bible Society, and itself the first Bible society organized in America.

In presenting the Bible, Dr. Haven said:

"Twenty-one years ago this summer I was greatly honored by being allowed to take with me on my journey to the Near East a copy of the American Standard Revised Version, which had not at that time been published, but was soon to be presented to the American people. This copy was carefully wrapped and boxed, and I entered into covenant that I would not open the package until I was on the high seas. This Bible was my companion all through the voyage and my travels for months, until I left it with our Secretary in Constantinople as a remembrance of his many courtesies, as I saw he was most anxious to possess it or one like it, though he thought he had concealed his desire. I richly enjoyed my daily use of this noble Version, which I then believed and still believe to be the most notable contribution made by English and American religious scholarship to the Christian world. In it were embodied years upon years of study of the accumulated manuscripts of the New Testament, a creation of practically a new Greek text, and the most perfect Hebrew text at that time possible. The leading scholars of the universities of England and of the universities and theological schools of America had participated in the conference held in the Jerusalem Chamber in Westminster Abbey, and brought out the text of 1881 and 1885, the particular judgments of the American committee with which the English committee were not in accord being placed in an appendix.

"It was the understanding that for a decade or two the incorporation of the preferences of the American revisers should be held in abeyance. All through this period these scholarly men, though their numbers diminished, kept in touch with each other and also were alive to all the changes in Biblical scholarship.

"At last the years passed and their work could come to full fruition, and their judgments of 1881 and 1885 enriched by the years were incorporated in the body of the text and a new American Revised Version came into being.

"The original manuscript of this Version is in existence. I have had the privilege of seeing it with my own eyes. I consider it to be of greater value from a scholarly point of view than the famous Sinaitic Manuscript, preserved in what was the Imperial Library of Russia, which the present régime has respected and not disturbed. Reproductions of the famous Sinaitic Manuscript are just announced to appear. Historically the old manuscript discovered at St. Catherine's Monastery in Sinai may be invaluable and its reproductions worthy to command a great price, but this original text is not the less valuable because its reproductions are made available for the poorest.

"It is, perhaps, natural that the committee

should have asked me to present this volume because my daily work for more than twenty years has taken me in and out of the historic building, the Bible House, on Astor Place, in which the American revisers first met fifty years ago, and in which they continued to hold their sessions. The bookcase in which the reference books were kept is a prized possession of the Society in whose building the committee met.

"If it is appropriate that I present this volume, it is equally so that I should hand it to you, Dr. Miller, representing the great memorial building, in Philadelphia, bearing the honored name of Philip Schaff, the chairman of the American company of revisers and one of the most distinguished scholars of his day. I have the honor of presenting to you a specially bound copy of this Bible, the fiftieth anniversary of whose beginning we are celebrating."

Four Constantinople Colporteurs

By Rev. Arthur C. Ryan, Secretary, Levant Agency

THE first picture gives a very good view of the four Constantinople colporteurs of the Levant Agency. The men are gathered in the office of the Agency Secretary. Here they meet regularly with the Secretary on Monday mornings. This picture shows the men as they were



1 2 3 4
FOUR CONSTANTINOPLE COLPORTEURS

after their half hour of prayer and consultation. From left to right they are:

Prodromos Tokatlioghlu, a Greek, who has served the Agency thirteen years. He is one of the most efficient colporteurs in the service of the Agency. His work among the Jews and Turks of the city is specially to be commended.

Arsen Chiftdjian, an Armenian, who has been with the Agency only two years. His

zeal for his work drives him, in season and out of season, to try to sell the Sacred Word to all classes of people.

Bedros Dedyian, the Armenian who has been longest in our service, viz., twenty-nine years. His interest in his work and his efforts to persuade men to purchase the Scriptures have in no way diminished because of his years.

Garabed Baronian, an Armenian, who has endured many hardships and abuses in the pursuit of his duty. During his twenty-eight years of service with the Society, Colporteur Baronian has many times been bitterly persecuted by priests and people who opposed his work.



3 1 2 4
OFF FOR WORK

In 1915 he was arrested by the Turkish police in Constantinople and deported to Asia-Minor. After enduring many hardships in prison and from the brutal Turkish gendarmes, he was rescued and returned to Constantinople through the efforts of the American ambassador, Hon. Henry Morgenthau.

The combined years of service of these four men is seventy-two. Only their Heavenly Father knows how much good they have accomplished. Their services are needed now as never before. Their field of labor is distracted, and under the burden of war and massacre,

because the people know not the God whom these men seek to make known through the Scriptures which they distribute.

The second picture shows the four Constantinople colporteurs of the Levant Agency. It gives a good view of these men as they start on their daily journey through the streets of this great cosmopolitan city. Their bags contain the precious Word of God which gives cheer and hope to those who will need it. Their hearts are full of the love of God. These men go forth as messengers of peace and good will in this distracted and war-cursed city.

• • •

The American Revised Version of the Bible

Address delivered at the Celebration of the Fiftieth Anniversary of the First Meeting of the American Bible Revision Committee

By Hon. Albert J. Beveridge

TO the merely human eye, the strangest thing in the development of literature is the vitality of the Bible. All of us know, of course, that Gutenberg's world-transforming discovery was made less than six hundred years ago; that, for the previous fifteen hundred years, the Bible survived through a succession of manuscripts toilsomely copied and recopied by hand; and that, up to the great revision, the beginning of which we celebrate tonight, the many versions made during the last seven hundred years were merely a continuation of translating from preceding copies; all done by men who, though the ablest scholars of their times, were, when measured by the standards of today, of limited and inaccurate learning.

Yet, human interest in the Bible has never flagged. Among the common people who heard of its message, eagerness to learn more of its teachings steadily grew. Appreciation and reverence have increased in proportion to accessibility; and every advance made by scholarship in restoring the purity of the original text has been met by ever-stronger public faith, and affection for, the Bible.

Just one-half century ago began the historic labors of those devoted Christian scholars who have given to the world the most accurate version of the Bible that has been made since its words were first set down. For thirty years they toiled without material reward, without public recognition or applause, without the false stimulus of advertising, without any earthly recompense. Like the architects and builders of charters, these consecrated men wrought in faith and love, purely for the good their work might do.

Their equipment for the task was infinitely broader, deeper, and more complete than was the equipment of any of those who made the many previous versions. In precise and extensive knowledge of ancient languages, in richness and accuracy of historical learning, in possession of manuscript sources, in scientific scholarly method, the devout men whose prolonged and meticulous toil resulted in the American Standard Revision, are not equaled or approached by their predecessors in the same field of effort, all put together.

When we reflect that the principal ancient Biblical manuscripts had not even been discovered at the time King James Version was finished, in 1611; that scholarship, in the present meaning of that noble word, can hardly be said to have existed at that time; that, during the three centuries since then, the English language itself has so developed that the meaning of many words has utterly changed, other words become entirely obsolete, and new words been evolved, all requiring the publication of nearly forty dictionaries in that period; when we consider the many elements of the subject of which these are examples, we realize the need of the doing of the monumental task to the performance of which these self-sacrificing Christian scholars gave the ripest years of their lives. We understand, too, the tremendous advantages they possessed over all former translators and revisers.

Moreover, their work was and is free and clean from even the suspicion of the influence of sect or scism. The foremost Biblical scholars of eight Protestant denominations accomplished the supreme achievement, the beginning

of which we memorialize and honor in this meeting. With nothing in mind or at heart but to give a truer and more understandable interpretation of the sacred writings, these consecrated men prosecuted and completed their noble task.

Most of us are so absorbed in the fleeting but to us all-important transactions of the market place, or so engrossed in the politics of the hour, or so occupied by the pressing duties of our professions, that we have paid scant heed to the lasting, worth while and historic performance of these self-effacing learned men who have raised still higher the standard of scriptural truth.

Yet, in spite of our obsession of material things; in spite of the unintelligent hurry of this era of speeding automobile, plunging train, hastening ship and flying plane; in spite of the whirl of lost motion in our high-pressure period—in spite of all these non-spiritual forces, the Great Revision has won and is winning its way more solidly and rapidly than any version that has gone before. It is already in use in nearly all American colleges, universities, and theological seminaries; in Sunday-school publications of most leading denominations; a large majority of educated preachers, the number of whom steadily increases, have adopted it.

Notwithstanding the shallow influences of present times, humanizing progress has gone forward. Above all else civilization means tolerance; and the advanced tolerance of Christian people is shown in the contrast between the treatment accorded the scholars we now honor and those who did like service in former times.

If, during the lives of those who made this latest and best revision of the Bible, little attention was paid to them and small appreciation of them shown; if the finished product of their labors won no applause at first, but received, instead, peevish complaint—at least they were not denounced as heretics; physical martyrdom was not visited upon them; and, now that they are dead, their bones are not dug up, cursed and thrown with maledictions into running streams.

This was the varied fate of the most eminent of those who, of old, strove successfully to give the Bible to all the people. Even the good and learned men who made the version authorized by King James, although under royal sanction and safeguard, were branded as disturbers of the faith and defacers of the accepted Word.

The evolution of the English Bible has been a steady growth in beauty of style and richness of phrase, toward accuracy of text and precision of meaning. Not one single version since

the Vulgate is entirely new, but each has kept the best of all preceding renderings; and each has approached more closely the exact interpretation of the original.

Moreover, the essentials of Biblical narrative and the elemental Biblical truths have not been altered from the very beginning. All that has been done or could be done, was to purify the text, make plain obscure passages, and set forth precise meanings of words and phrases. As Joseph Penniman truly says: "In spite of the thousands of changes in vocabulary, phraseology, translation and original text, the English Bible of 1384 and of today is the same in every important respect."

Thus all that is most excellent in former translations is found in this last and most scholarly revision. For example, it retains eight-ninths of the very words of the New Testament and an even larger proportion of the words of the Old Testament of the King James Version; and the exquisite style of that superb expression of the English tongue at its best estate is not disturbed, except when indispensable to the clarification of obscurities and to the correction of mistranslations.

So it is that in the Bible we read today there is the vitality of Wycliff, the exactness of Erasmus, the strength of Luther, the beauty of Tindale, the tenderness of Coverdale, the vividness of Whittingham and those who wrought with him at Geneva (the Bible Shakespeare used and quotes), the classic phrasing of Allen and his company of scholars who labored at Douay and at Rheims, the marvelous perfection of English in which the King James Version is written, and, through all, and as the basis of all, the august majesty of Saint Jerome.

No wonder Carlyle declared that "There is no book like the Bible; there never was and there never will be such another."

Our English Bible is the product of the life strivings of godly men, of sanctified loyalty to truth, of suffering and banishment and exile and martyrdom, of pure love for humanity, of infinite toil and sacrifice by the most learned scholars of the Christian era, of the yearning of the people for the ineffable truths of the Word of God.

And back of all, above all, are those everlasting verities set forth in the Bible which alone can guide mankind toward ever better things in ever better days, and which, if those verities prevail, as prevail they must and will, at last will crown the race with the splendor of honorable good will, beneficent peace, and righteousness undefiled.

More still and higher—supremely higher—

the ultimate glory of the Bible: the life, the deeds, the teachings of Jesus and his sure promise to all who heed! Here is the final fruit of the undying tree of truth, which, if availed of, means the healing of the nations and, for all who accept, eternal life.

This, then, is our Bible. More than any need of our times is the study by all men, women, and children, of this master book of the ages. Such study will give us proportion and sanity and patience and steadiness and fortitude and kindness and practical wisdom and tolerance and charity and compassion and the spirit of love.

Such study will afford to every one of us the one thing most neglected and all but lost in our present-day social and economic cosmos—spiritual inspiration. Religion is an indispensable element of all real and enduring human improvement; and it is a serious question whether, with all our churches and churchly services, this divine and vital force is not declining—even disappearing.

Yet, it is to be gravely doubted if the welter of desperate problems, that press upon and distract us, can be solved or even understood without a profound and informed spiritual awakening.

As a cold matter of practical public policy, is it extravagant to declare that the treatment required by the whole world at this very hour is an elemental, genuine, and enduring revival of the religion of Jesus Christ—a revival which, with holy spiritual fire, will burn from human hearts the base impurities which today, seemingly at least, curse all mankind?

On another plane, lower than the spiritual yet grandly exalted, is the literary and artistic appeal of the Bible. In variety of incident, in fidelity to human nature, in hard-headed practical counsel, in stirring and dramatic pageantry, in clearness and profundity of thought, in poetic conception and imagery, in conciseness of statement and charm of diction—in all the engaging qualities of literature and art, the sixty-six books that make up the Bible are unapproached by all the other writings of all time.

Where is a short story that compares with Ruth? Where a narrative of combat which equals that of David and Goliath? Where songs so musical and exalted as the Psalms? Where poems of passion so ecstatic yet so normal as those of Solomon? Where oratory so perfect as Paul's address on Mars' Hill? Where legal argument so convincing as the presentation of his case to King Agrippa? Where even newspaper reporting so detailed, picturesque and compact as the account of Jehu's descent on Jezebel and the death of Jeza-

bel? Where philosophy so deep, true, and comprehensive as in the conversations recorded in the book of Job? Where such eloquence, beauty, and vision as in Isaiah? Where practical advice so aptly put as in the Proverbs?

And where, in equal space or form so entrancing, is to be found that color and movement and pageantry which human nature demands? One defect of modern democracy is the dreary monotony of daily life, the dull procession of pallid events. Let reformers beware how they regiment human emotions on the dead, gray level of those whose blood has cooled and imagination decayed—a dead, gray level without adventure, without self-expression, without hope of escape from an unctuous sameness of life.

If I wished to be a lawyer, I would study the Bible. If I wished to be a business man, I would study the Bible. If I wished to be a diplomat, I would study the Bible. If I wished to be an editor—above all if I wished to be a reporter or correspondent—I would study the Bible. If I wished to be no more than a modern politician, clever, resourceful and adroit, I would study the Bible.

And statesmanship without intimate knowledge of the Bible is an absurdity—it is a contradiction in terms.

If I were a laborer with my hands, if I were a tiller of the soil, the Bible would be still more essential to my every mental, spiritual and even physical need. For it teaches to cast out envy and hatred, proclaims the nobility of toil and declares that the only way upward is through the joy of superior achievement and the beatitude of utmost intelligent effort. "Whatsoever thy hand findeth to do, do it with thy might." No scientific fact demonstrated by Huxley was ever truer than his assertion that "the Bible is the Magna Charta of the poor and the oppressed."

The literary excellence of the Bible would, alone, account for its amazing and increasing hold upon the imagination, interest and affection of every class, condition and occupation of men and women; for it enters into our common speech and life; it is woven into our customs and our laws; it is the source of much of the world's finest art, and has been and is the most decisive influence on letters and learning.

The influence of the Bible on our national thought and speech is one of the strongest forces in the miraculous development of America. In our formative period when books were few and time to read and think was ample, everybody had the Bible and everybody read it and pondered over what they read. Thus

the Bible entered into American national life in a manner not experienced by any other people. Unlearned as Andrew Jackson was, he hit upon an American fundamental when he dogmatically asserted that "the Bible is the rock upon which our Republic rests."

Consider the literary style of our early statesmen—the lucidity, moderation, sprightliness and point; the Bible was largely responsible for their superior writing.

The charm of Lincoln's style—its simplicity, directness, purity, and force—is chiefly due to his early and continued reading of the Bible.

Whence comes this broad, deep and enduring human appeal, so like enchantment, yet so natural? It comes from the fact that the Bible was written for human beings by human beings divinely inspired.

It is the product of thousands of years of human experience, thought, and emotion. All kinds of persons and personages were the human authors of it; and it perfectly sets forth every phase of human life, every shade of human aspiration. As always, Emerson was right—"out from the heart of nations rolled, the burdens of the Bible, old."

The Bible is woven of toil and reward, of

defeat and prevailing, of anguish and of joy, of merriment and sorrow, of laughter and tears, of heroism and cowardice, of hatred and of love, of sacrifice and selfishness, of hunger and satiety, of intrigue and open dealing, of tenderness and savagery, of mercy and hardness of heart, of justice and dishonor, of faith and disbelief—of every passion, impulse, thought, and influence which men and women ever have known or ever can know. Hallam merely stated an obvious fact when he said that "the Bible fits into every fold of the human heart."

Yet, through all, the major motif is righteousness, human fellowship, and the gentler virtues. It was Moses who first said "Thou shalt love thy neighbor as thyself"; and ancient Micah asserted, in the compelling and rhetorical form of inquiry, that our daily rule of conduct is to "do justly, love mercy, and to walk humbly with thy God."

And so in the variations of the Bible, numberless as variations of the heart and mind and soul of man, there is unity. The whole of it leads up to Calvary; and from the Cross radiates the glory that, in the end, will lift up and cleanse and save a perverse world.

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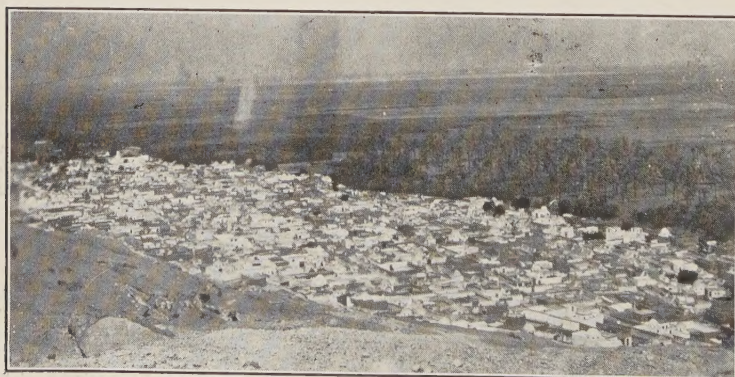
The Quick and the Dead

Some Pictures from Egypt

By Rev. J. Oscar Boyd, D.D., Secretary, Agency Arabic-Levant

FROM a high hill to the west of Assiut in Upper Egypt one looks down on a remark-

A nearer view by no means dispels the illusion. Each domed structure, such as the one



THE CITY
OF THE DEAD

A NEARER VIEW



able city of the dead. It is hard to believe that these crowded buildings are not dwellings where the people live who cultivate the rich floor of the Nile Valley adjoining.

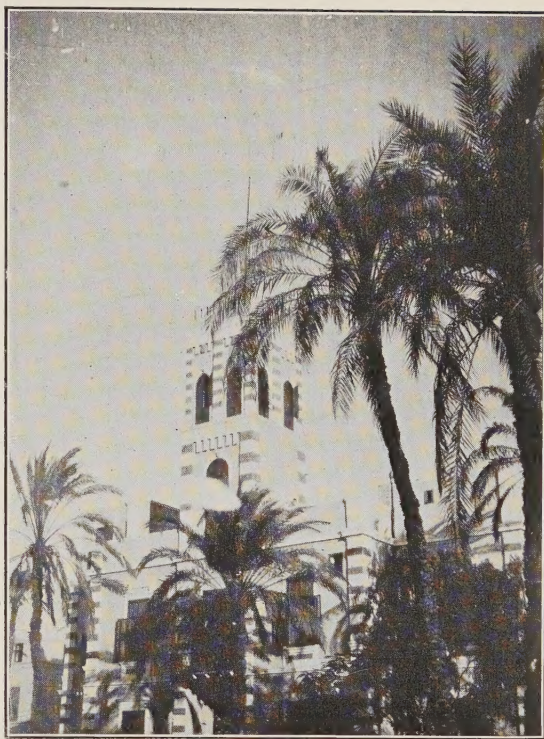
in the foreground, stands in a small court, guarded by a wall of mud brick from intrusion. But this is a veritable City of the Dead. Hither come the relatives of the deceased, on special occasions, to indulge their grief, or do honor to the memory of their departed friends. Truly, Egypt today, no less than the Egypt of antiquity, proves itself the land of graves. When one considers how this land of the Nile is, and has been for centuries, one great graveyard, he feels the irony of that cry with which the Hebrews taunted their leader Moses at the very outset of their journey to Canaan, (Exodus 14:11)—“Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?” No graves in Egypt!

The next two pictures tell no tale of graves. They speak of life—a life that now is, and that which is to come. The tower beyond the palms is that of the large School for Boys of the United Presbyterian Mission of Assut—a school which is sending out a stream of young and vigorous life up and down the Valley of the Nile.

In this building, by courtesy of the mission, the annual conference of the colporteurs of the American Bible Society in Egypt was held a few months ago.

The accompanying group of these workers, taken in the court of the Boys' Preparatory School of the United Presbyterian Mission, Assiut, Egypt, was “snapped” by one of the Egyptian teachers, who cut off two of the workers at the left. The Agency Secretary is seated near the center of the front row, and to his right sits Mikha'il Effendi Bakhit, the manager of the depository in Alexandria and of the colportage system among the Egyptians.

The man on the extreme right of the front row is the oldest in years, but the man to the left of the Secretary is the oldest in the service of the Society. For about thirty-five years he has been carrying the Holy Scriptures from village to village in the hot plains of Upper Egypt,



amid difficulties and perils that might well be rehearsed in almost as formidable a list as that which the Apostle Paul has made in 2 Corinthians. One of these colporteurs was beset by robbers this winter and robbed of everything he had. Another was robbed of his donkey. Three of these men labor in the crowded streets and markets of the great cities of Cairo and Alexandria. The Society has also a Greek from Cilicia at work in the later city among foreigners. He speaks Greek, Armenian, Turkish, French and English with almost equal fluency. One of the men in this group is keeper of the bookshop of Assiut—one of three such shops maintained jointly by the Society and the American Mission.



ANNUAL
CONFERENCE
OF
COLPORTEURS
IN EGYPT

DR. BOYD,
AGENCY SECRE-
TARY, AND MR.
BAKHIT, CHIEF
ASSISTANT,
IN THE
CENTER

Christian Endeavorers Help in the West Indies

By J. Marcial-Dorado, Ph.D., Secretary, West Indies Agency

ONE morning I had the pleasure of greeting in my office the president and secretary of the Christian Endeavor Society of the Presbyterian church of San Juan. They said, "We have come to make two requests:—one, that you give us Bibles to sell; and the other, that you make us an address on the Bible at the anniversary of our Christian Endeavor."

"Both of these requests will be granted with great pleasure," I told them.

A few days after receiving their instructions as to the way of making sales, about fifteen members of this society began to work; they were four ladies, seven men, and four young men. First, they began their activities among the members of the church; then they went to

the merchant, for he said, "Sir, I am just a poor, humble laborer; but I understand, and am acquainted with, the book that I wish to leave in your hands. I am not interested in the money that you might pay for this book; but my sole interest is that you may gain the same happiness that I have gained from reading it." The merchant examined and took the book.

The result of this work on the Christian Endeavor Society was most beneficial, and in the report that they submitted to this Agency they said: "We wish from time to time each year to repeat this same Bible work, when the opportunity presents itself. We have been able to obtain practical experiences of everyday life in this work."



DR. MARCIAL-DORADO AND THE CHRISTIAN ENDEAVOR SOCIETY

their best known friends; and then they took the streets of San Juan, going from door to door offering the Scriptures to strangers, some Catholics and some who had no religion; and everywhere they met with success.

Not one of the fifteen volunteers became discouraged. Some said that it was difficult work, and that many at first did not seem to attach any importance to the Book when they presented it; but all finally became interested. All the workers were received cordially.

One Catholic merchant was the only one who seemed to be annoyed because they offered him a book, as he said to the young Endeavorer, "How is it that you, a simple working man, dare to sell a book you do not understand?"

The Endeavorer's reply won the respect of

As a demonstration of our gratitude and esteem we held an interesting reunion with this Endeavor Society, at which time we presented a finely bound copy of the four Gospels to each member. The accompanying photograph shows the Agency Secretary and the Christian Endeavor Society with the new books in their hands, having finished reading a portion of the Scriptures together. These Endeavorers have distributed tracts and printed matter for the Agency several times, and have taken for their slogan "The study of the Bible should be the main object, and the foremost work of everyone." The Rev. M. A. Valentine, who is the pastor of this church, has also given valuable service in leading the Endeavorers in their Bible work.

Incidents from Scripture Distribution in Brazil

By Rev. H. C. Tucker, D.D., Secretary, Brazil Agency

ONE of the colporteurs of the Brazil Agency of the American Bible Society sends me a letter received from a missionary, who had just returned from an evangelistic tour. It follows:

I have just returned from a pastoral visit to Wenceslau Braz, where I preached to a large number of believers in the district of Ribeirao Novo. Some fifteen or eighteen months ago these believers were devoted Romanists. There is still existing their chapel, now used for evangelical purposes.

The beginning of this splendid work was a Bible bought by a young man from a colporteur in the Rua Maua, capital of São Paulo. Is it not probable that the colporteur was yourself? For I do not know any other colporteur in São Paulo besides you. I am writing this interesting notice to cheer you up, brother! Courage! Onward! We never know the result of the selling of a Testament or of a Bible.

The young man on the occasion referred to was returning from Aparecida where he had been to pay a vow. After his conversion his father was converted also. Then his mother and others of the family. After them, their neighbors; and today there is a large group of families who are believers.

Another communication from one of our most active correspondents in the great interior of the state of Piahy, conveys noteworthy illustrations of the power of the Bible.

In nine years of active service in the far interior, especially in the state of Piahy, having opened work in a number of places, I have never gone into a place yet where the Bible had not preceded me, and where the Holy Spirit had not used the Word of God in preparing the hearts of the people for the preaching of the gospel.

In Urussuhy, state of Piahy, I found that the Bible had preceded me. The local priest, seeing that the reading of the New Testament was alienating his people from the practices of his church, made an attempt to gather the Bibles and New Testaments together, in order that he might destroy them and thus destroy their effect. He got a few together and threw them into the Paranahyba River.

It happened that a group of young men were bathing in the river, below the place where the Bibles were thrown into the stream. These saw the books floating on the stream, because they did not sink immediately, and rescued them from the water. Arriving in the place some few days later, this was the story that I heard from the residents of the place; and I was able to secure one of the New Testaments from the young man who had kept it. In place of destroying the effect of the Word of God, this act caused the people to open their eyes even more to the truths of the Bible, and prepared their hearts for the preaching of the Word.

In a place called Brejo da Serra, in the state of Bahia, a Bible was brought by one of the residents of the place. He was traveling in another section, when he was entertained in the home of a humble believer, who lived a long distance from any church. This believer read the Bible to his guest, who became interested, and bought a copy to carry home.

Not having anyone to explain it to him nor to show him the plan of salvation, he began with Genesis and read the book through, not omitting anything. On certain occasions he would invite his neighbors to come and hear the reading of this wonderful book. Years passed in this way, because they were reading from the Old Testament alone. Finally the man's patience failed him, and he skipped over to the New Testament and began reading. The result was his conversion; for he soon found the plan of salvation. Hearing that there was a Christian church in the city of Barra, a distance of forty leagues, he went all that distance to make his profession of faith and be baptized.

Years passed, and there was no preacher to visit that field. As a result of the work of this man, some twenty people have gone from that section to make profession of their faith, each traveling all that distance to do so. A short while ago a preacher was sent to visit that field. He found eighteen men and women ready and waiting to make profession of faith and be baptized, together with the twenty odd that had already taken the stand for the Master. He found a little school also founded and sustained by this little group of faithful ones, in order that their children might learn to read and write. The only instrument that God used in the winning of these converts to the gospel was the open Bible that found its way into their midst.

• • •

The Bible

We have been unable to discover the author. Perhaps some reader can identify its source.

THIS book contains the mind of God, the state of sinners, and the happiness of believers. Its doctrines are holy, its histories are true, its precepts are binding, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practise it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

Here paradise is restored, heaven opened, and the gates of hell closed. Christ is its grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in the judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its contents.

Incidents from the La Plata Agency

By Rev. Paul Penzotti, Secretary, La Plata Agency

*Sow thy seed, * * * For thou knowest not whether shall prosper, either this or that*

TWENTY-FIVE years ago, while I was living in the Republic of Peru, where my father was working as Agent of the American Bible Society, I took a trip on horseback, in order to distribute the Bible, with the Rev. Robert Stark, now Agent of the British and Foreign Bible Society in Chile. We went from Lima, the capital, to a place called Pisco, in the south of the republic. It took us twenty days to make the round trip. Besides our own horses, we had a pack mule, with two boxes

Second Methodist Episcopal Church in Buenos Aires where the Salvation Army was holding a special service, I met Captain Eduardo Palaci, secretary to Colonel Palmer. He requested permission to give his testimony regarding his conversion. You may imagine my great surprise when, addressing himself to me, he said: "Twenty-five years ago, in the Republic of Peru, you came to my humble home, and offered my mother a copy of the Bible, which she bought. She was converted through the reading of the Book. I also read it and gave my heart to God. I went to Lima, joined a church, after a while worked as a colporteur, later joined the Salvation Army, and here I am now glad to testify to the good work done so many years ago. I owe my conversion to you and your work as a colporteur."

I am sending you a small kodak picture of Mr. Stark and myself taken during this trip. Most of the houses we visited were humble ones like this one. Mr. Stark stands at the door and I am inside, near the woman, who had bought a Bible from me.

* * *

We have just had our monthly meeting with the colporteurs who work all the time in this city, and I believe I have something to write that will be of interest to the people in the United States.

A Chief of Police Helps

One of our men, Colosimo by name, tells me that last week he was arrested by a policeman for not having his license with him. He was taken to the police station. The chief asked our colporteur what he was selling. When he produced a copy of the Bible, the chief became very much interested, bought a copy, and then recommended the Book to the rest of the employees, requesting that they also buy a copy each, which they did. He sold all he had with him. He was immediately set at liberty, the chief asking the policeman not to hinder him in his work. Mr. Colosimo came to my office very happy, and said, "I wish they would arrest me every day." How different this is to the time when our men were persecuted and arrested quite frequently for selling the Bible. We are thankful to God for this change in the attitude of the authorities.



REV. PAUL PENZOTTI (LEFT) AND MR. A. R. STARK (RIGHT) ON A COLPORTEURING TOUR IN SOUTH AMERICA TWENTY-FIVE YEARS AGO

of Bibles. We suffered a great deal of persecution in the hands of the priests, and more than once we were obliged to leave town in a hurry, for our lives were in danger.

Among the many houses that I visited was a small hut, where I found a lonely woman, with a small boy. I sold her a copy of the Bible, read to her portions of it, and requested her to be sure and not give up the book to the priest who was following us, and, demanding the books from the people who had bought them, would burn them up. Many copies were destroyed in that way.

Some days ago, while attending service at the

A Priest Helps

Another colporteur tells me that during the month he was stopped by a Roman Catholic priest, who asked him what he was selling. Our colporteur presented the priest with a copy of the Bible. The priest then invited the colporteur to a "café," ordered two cups of coffee, and began to open his heart to our man. He praised him for the good work our Society was doing, in placing the Bible in the hands of the common people. Among other things he said, "I hope every citizen in this country of ours will soon have a copy of the Bible. They all need it. God bless you and your Society in your good work." He then began to make propaganda among those around him, and the priest, together with the colporteur, sold all the books on hand.

This most unusual incident brings to my mind a very different experience I had as a child in this very city. When I was but ten years old I used to sell Bibles, after school hours. I would take a small basket, fill it with books, and work from house to house, selling the Scriptures. I remember how one day I was stopped by a priest, who snatched the Bible I was carrying in my hand, tore it up, and ordered me to go home. I looked at him for awhile and said, "I wish I were a big man"....

A Remarkable Conversion

A most remarkable conversion took place in the interior of this republic, which came under

my observation, in one of the trips I took last month. One of our colporteurs met a little boy in the street and offered him a copy of the Gospel of John. The boy replied that he did not have any money, so after a short conversation with him, our man gave him a copy. The little boy took it home and offered it to his good mother. The father was sick in bed at the time. As soon as the mother saw the book she started to weep. She inquired where he had found the book, sent for the colporteur, and requested the presence of the pastor of the Protestant church.

It turned out that this good woman had been brought up in a Christian home, was or had been a member of the Methodist Church, but had married a man, who was an unbeliever, and had stopped going to church. The reading of the Gospel of John brought her back to God. She confessed her mistake, and has now joined the church, together with her husband, who is soundly converted.

To prove their gratitude to God, they have built a nice little church, which cost them \$5,000 Argentina currency, and have donated it to the congregation. I have been requested to go over to this city and conduct a week's special services, a thing which I will gladly do. I am glad that the American Bible Society was allowed to do this good work.

Our sales are increasing all the time. I find it difficult to have enough books on hand for the demand. I find no trouble at all in disposing of the books; on the contrary, it is not easy to get all we want.

• • •

"It Pays to Advertise"

By Rev. G. B. Cameron, Secretary, Philippines Agency

WE have been experimenting with advertising on a small scale in the Manila periodicals for the past year, and have been agreeably surprised at the splendid results obtained. We have not sold so very many Bibles through our ads, but we have had our ads answered by thousands of students and other English-speaking Filipinos.

Not only have the young people living in the islands written to us from north, south, east and west, but from other countries as well inquiries have come. To cite one instance, we made a sale by mail to a Filipino living in Indo-China. He sent in his peso, and we sent him our Bible (in one of the Filipino dialects). We have received letters from Hawaii and from different parts of the United States.

Not long ago we received a request for our catalog from Chicago. The catalog with the usual enclosures of educational and spiritual value was sent. Later on we received an order, accompanied with the money and postage fees for Bibles in three Philippine dialects and in Spanish and English. The Chicago Agency was asked to deliver the two latter, and we shipped the former from here. A letter has come acknowledging receipt of all five and thanking us very profusely for what the writer terms "those valued books." Does it pay?

We feel we cannot compute the spiritual value that has accrued as a result of the literature thus sent out in answer to inquiries for catalogs. The good we can do in this way is only limited by the gifts we receive for it.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, FEBRUARY, 1923

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York

THE eighth stated meeting of the Board of Managers of the American Bible Society in its one hundred and seventh year was held at the Bible House, Astor Place, New York, on Thursday, December 7, 1922, at 3:30 o'clock p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by Treasurer Gilbert Darlington, who read from the eighth chapter of the Gospel according to St. Mark, after which he led in prayer.

A memorial minute on the Rev. Reese F. Alsop, D.D., was presented on behalf of the special committee by Treasurer Darlington and was unanimously adopted by a rising vote of the Board, and is as follows:

The Rev. Reese Fell Alsop, D.D., was born in Richmond, Indiana, November 17, 1837. A graduate of the Protestant Episcopal Divinity School at Philadelphia, he entered the diaconate in 1858 and was ordained priest in 1861. He engaged in parish work in Philadelphia, Framingham, Mass., Rye, N. Y., Pittsburgh, Pa., and from 1889 to 1909 was the well-beloved rector of St. Ann's Church, Brooklyn. He soon came to occupy a leading position in the diocese of Long Island, and for many years by common consent was chosen to be head of the delegation from that diocese to the triennial General Conventions of his church.

He was a man of warm affections, of great catholicity of spirit, and of a beautiful character. This rare combination of qualities made him loved by his friends and gave great efficiency to his long pastorate. While engaged in parochial duties, he was especially interested in the missionary and educational aspect of the church's work. He wrote several books of Sunday-school lessons, and was known for his scholarship. Christ Church, Rye, N. Y., made him a Life Director of the American Bible Society on May 25, 1870; and he was a great friend of Bible distribution throughout the world, especially interested in getting the purest text that could be obtained. It was natural, therefore, that when he was elected to the Versions Committee in 1915, he should have been active in its deliberations. In 1919 he was chosen chairman of this important committee. By his death on October 17, 1922, the Society has lost a man of wide interests and of keen insight. Purity of text and purity of heart are very much akin. Though the American Bible Society will miss his intelligent assistance and sympathetic interest, it must rejoice with his many friends when it remembers the text which says, "Blessed are the pure in heart, for they shall see God."

General Secretary Haven reported the death on Monday, December 4, of Mr. Kelly, for over fifty years in the service of the Society and its bookkeeper at his retirement, and stated that a floral tribute had been sent in the name

of the Board. This action was approved, and the Treasurer and some one associated with him were appointed to prepare a suitable minute.

The Rev. John H. Raven, D.D., professor of Hebrew and president of the New Brunswick Theological Seminary of the Reformed Church in America, was elected a member of the Committee on Versions. Mrs. William Borden was appointed a member of the Committee on Foreign Agencies.

The minutes of the various standing committees were presented and approved.

In view of the very high cost of embossed Scriptures, and the many handicaps under which the blind labor, the Board took action authorizing the sale of these Scriptures, so long as funds permit, to or for individuals, and to institutions maintaining loaning libraries or reading rooms for the blind, at 75c a volume in the New York Point Bipage, and \$1.00 a volume in the other embossed systems.

A grant up to \$500 was authorized to the Japanese Agency for the preparation of plates for printing the Old Testament in Japanese Braille, in response to a request from the Japanese Blind Christian Faith Society; it being understood that the work would be done, and expense met, in co-operation with the British and Foreign Bible Society, if it agreed.

Seven Auxiliary Bible Societies which had ceased to function during the past three years were, on motion, removed from the list of Auxiliaries as follows:

Wilmington Female Bible Society of Delaware
Scotland County Bible Society of Missouri
Montgomery County Bible Society of New York
Loveland and Vic. Bible Society of Ohio
Seneca County Bible Society of Ohio
New Braunfels Bible Society of Texas
Randolph Welsh Bible Society of Wisconsin.

The consignments to the Society's Foreign Agencies during November, 1922, were reported to be: Caribbean, 658 volumes, valued at \$351.40; China, 100 volumes, valued at \$80.62; Mexico, 2 volumes, valued at \$5.47; total volumes 760; total value \$437.49.

The issues from the Bible House during November, 1922, were 146,325 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of———.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

RECEIPTS IN DECEMBER, 1922

LEGACIES

Bogardus, Miss Emma, late of Poughkeepsie, N. Y.	\$ 899 16
Carroll, Dr. David H., late of Baltimore, Md.	220 85
Green, James W., late of Gloversville, N. Y.	25 00
Root, Mark A., late of Morrison, Ill.	5,350 65
	<u>\$ 6,495 66</u>

GIFTS SUBJECT TO LIFE INTEREST

Amount received during month	\$16,790 00
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AUXILIARY SOCIETIES

	Received on Donation	Received on Acct.
Abbeville Co., S. C.	\$6 56	
Alabama	118 09	
Augusta, Kans.	15 00	
Blue Earth Co., Welsh, Minn.	\$36 00	
Buffalo City and Erie Co., N. Y.	50 00	174 96
Chicago, Ill.	67 49	
Columbia Co., N. Y.	19 00	
Columbus Welsh, Wis.	220 00	
Granville Welsh, N. Y.	40 00	16 83
Henderson Co., Ill.		5 30
Ionixia Welsh, Wis.	33 00	
Jefferson Co. (Shepherdstown Branch), W. Va.	50 00	35 00
Kanawha Co., W. Va.	59 72	
Lancaster, S. C.	64 40	
Livingston Co., N. Y.		5 00
Long Creek, Ia.	210 00	
Long Island, N. Y.	125 00	
Maryland	304 44	
Massachusetts	1,920 31	
McVean Bible Comm., Mich.	7 89	
Nashville, Tenn.	19 16	
Newburgh, N. Y.	171 48	
New Cambria, Mo.	50 00	
New Hampshire	28 50	
New York	1,832 32	

Orangeburg, S. C.	\$ 43 45	
Piqua Female, O.	\$200 00	
Rhode Island	25 02	
St. Louis, Mo.	255 24	
Salem Bible Ass'n, N. C.	44 46	
Schoharie Co., Branch, N. Y.	41 92	
Schoharie Co., N. Y.	15 25	
Sharon and Linn Grove, Iowa	123 62	
South Poultney, Welsh, Vt.	20 00	
Troy Female O. Westchester Co., N. Y.	200 00	63 46
West Pawlet, Welsh, Vt.	4 82	
	55 00	6 02
		<u>\$ 5,376 09</u>
		<u>\$ 6,783 71</u>

Received on Donation Acct.

HOME AGENCIES

Atlantic	\$ 4,434 86
Central	2,347 07
Colored People of U. S. A.	2,213 26
Eastern	669 57
Northwestern	3,910 30
Pacific	2,504 86
South Atlantic	2,761 86
Southwestern	2,595 72
Western	1,663 50
	<u>\$23,101 00</u>

FOREIGN AGENCY

Japan Agency	\$ 798 65
From Home Agencies and Included in Home Agency Reports	
Donations from Auxiliary Bible Societies:	
Newspaper	\$ 604 25
New Alexandria, Pa.	100 00
Ocean Co., N. J.	13 15
Gifts from Churches and Other Organizations	2,933 64
Gifts from Individuals and Other Sources	1,346 45

RETURNS FROM SCRIPTURES DONATED

F. G. Mitchell, Ariz.	\$ 2 25
Presbyterian Board of Publication and Sabbath School Work	11 27
	<u>\$13 52</u>

SPECIAL ENDOWMENT

Legacy of Lucy Augusta Blossom, late of Rochester, N. Y., "Income for Colporteur Work of the Society"	\$ 1,000 00
Chas. Howell Cooper Gift	100 00
	<u>\$ 1,100 00</u>

RECAPITULATION

Legacies	\$ 6,495 66
Gifts Subject to Life Int.	16,790 00
Auxiliary Societies on Donation	1,407 62
Auxiliary Societies on Book Account	5,376 09
Home Agencies	25,780 38
Foreign Agency	798 65
Returns from Scriptures Donated	13 52
Spec. Endow. (Trust Funds)	1,100 00
	<u>\$55,082 54</u>

MISCELLANEOUS

Alden Memorial Income	\$ 13 50
Alex Ogg Legacy Income	194 37
Bankers Trust Co.	400 00
Bible House Rentals	7,885 99
Bible Society Record	7 00
City Agency	285 43
General Salaries and Expenses	250 00
Gifts from Dist. to Blind	1 38
Gifts from Churches	29,575 67
Gifts from Individuals	12,002 85
Gifts from Distribution to Blind from Individuals	78 00
Income from Avail. Funds	56 30
Income from Securities Payable Beneficiaries	14,538 29
Income from Legacies and Gifts, Trust Funds	25,245 21
J. Burr Legacy Income	600 43
Maryland Bible Society	5,000 00
Salesroom Control	25 00
The Trade	1,722 97
Transmission Abroad	50 00
	<u>\$100,611 77</u>
Total Cash Receipts	<u>\$155,694 31</u>

JOURNAL ENTRIES

Liberty Bonds, etc., received during the month, par value, as Gifts subject to Life Interest	\$800 00
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CASH STATEMENT FOR DECEMBER, 1922

RECEIPTS

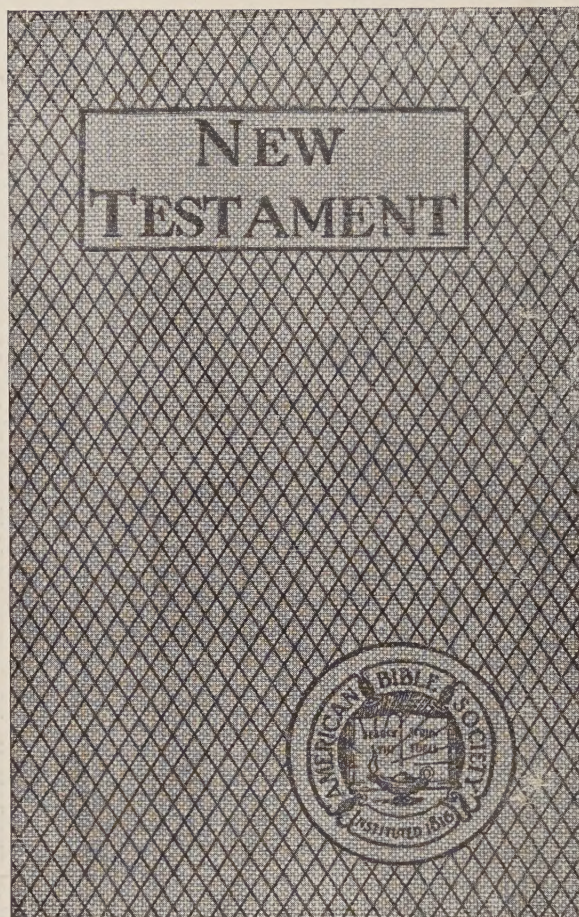
Auxiliaries	\$ 5,376 09
The Trade	1,722 97
Sales of Waste Materials	285 43
Salesroom Control	25 00
Bible House Rentals	7,885 99
Gifts from Auxiliaries	1,407 62
Legacies	6,495 66
Gifts from Churches	29,575 67
Gifts from Individuals	12,002 85
Returns from Scriptures Donated	13 52
Bible Society Record	7 00
Home Agencies	25,780 38
Foreign Agencies	798 65
Perpetual Trust Funds (Income)	25,245 21
Interest on Available Funds	56 30
Investments Subject to Life Interest	14,538 29
Burr Legacy	600 43
Gifts for Distribution to the Blind	79 38
Alden Memorial Fund	13 50
Ogg Legacy	194 37
Annuity Account	16,790 00
Trust Funds Received	1,100 00
Bankers Trust Co.	400 00
General Salaries and Expenses	250 00
Transmission Abroad	50 00
Maryland Bible Society for Bible House, Canal Zone	5,000 00
	<u>\$155,694 31</u>

DISBURSEMENTS

Mnfg. Department—Materials, Wages, etc.	\$ 29,265 48
W. B. Conkey & Co.	586 00
Depository and Salesroom—Salaries, Boxes, Cartage, etc.	8,333 27
General Salaries and Expenses	4,747 83
Treasurer's Office—Salaries and Expenses	1,120 80
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	6,748 51
Exchange Paid	10,161 04
Remittances to Home Agencies	10,656 06
Remittances to Foreign Agencies	2,792 52
Bible Society Record	50 67
Pensions	208 37
Income Payable to Beneficiaries	3,628 87
Diffusion of Information	4,264 02
Grants to Missionary and other Societies	1,000 00
Legacy Expenses	325 80
Library	41 93
Translation and Revision	24 50
Bills Payable	30,000 00
British and Foreign Bible Society	5,317 23
Alden Memorial Fund	4 00
U. S. Trust Co.	2,382 29
Bankers Trust Co.	36,791 83
Plate Account	422 40
Church Budget Costs	1,162 08
Trade	250 00
Gifts from Individuals	3,000 00
Gifts for Distribution to the Blind	68 35
Appeals	3,174 21
Miscellaneous Foreign	1,223 59
Surplus	135 00
	<u>\$167,886 65</u>

Cash Balance from November, 1922	\$ 25,781 45
	<u>\$181,475 76</u>

Cash Balance to January, 1923	13,589 11
	<u>\$181,475 76</u>



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THE GOSPEL ACCORDING TO SAINT LUKE.

CHAPTER 1.

1 The preface of Luke to his whole gospel. 6 The conception of John the Baptist, 35 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

FORASMUCH as many have taken in hand to set forth in order a decla-

barren; and they both were now well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

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